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Seven Proofs
That All Men Are Not
Immortal

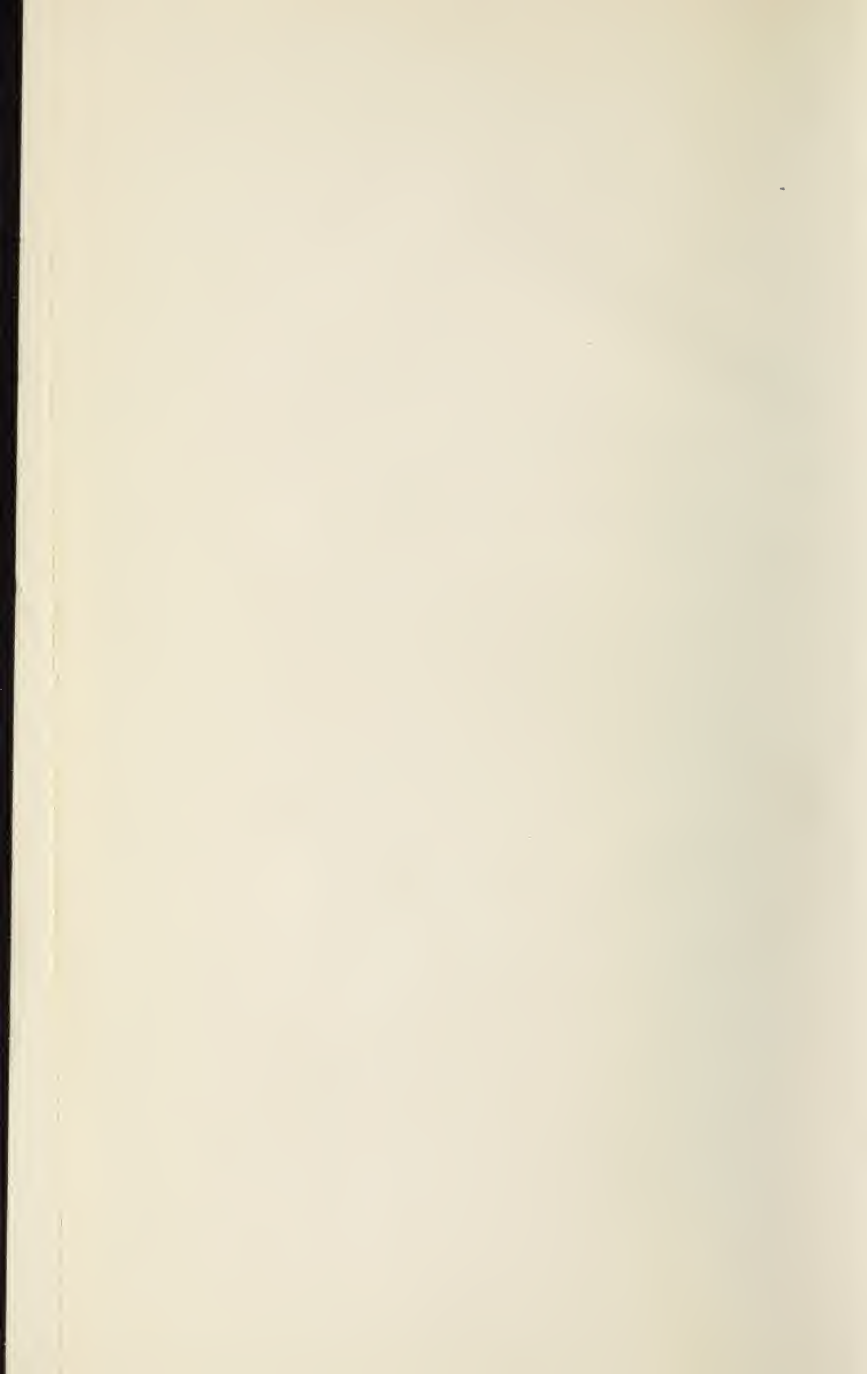


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Seven Proofs
That All Men Are Not
Immortal

AND OTHER

Great Bible Themes

BY
E. P. SIMPSON

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INTRODUCTION.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever. Deuteronomy 29:29.

With the old time Calvinists, the writer of the three short papers following holds that the Bible, from Genesis to Revelation, in the language originally given, is the Word of God to us, and our only guide.

That all Scripture being given by inspiration of God, is profitable and should be preached whether popular or otherwise. Second Tim. 3:16.

That all men have sinned and come short of the glory of God; therefore the new birth, and not the cultivation of an imaginary "Divine spark in every man," is necessary if we would see God. Rom. 5:12.

That eternal life is the gift of God, through faith in Christ; therefore salvation is by grace alone. Rom. 6:23.

That notwithstanding this great fact, the "Ifs," the conditions attaching to all of God's promises, are not being given

their proper emphasis in the preaching of our day; therefore the doctrine of "unconditional election" is a perversion of the truth of God. Second Tim. 2:11, 12, Rom. 8:17.

That the believer, the born-again-one, is eternally saved; therefore cannot fall from grace and be lost. John 6:47.

That the full assurance of salvation is the possible heritage of every child of God; therefore the Christian who lives in continual doubt of possessing life eternal, is dishonoring the Word of God, and bringing upon himself and those he comes in contact with unhappiness and lessened usefulness. 1st John 3:14.

That God's Spirit is Christ's Spirit; therefore the Holy Ghost is the *omnipresent*, Spiritual manifestation of *both* the Father and the Son, and not a separate and distinct person of the Godhead, as is usually taught. Rom. 8:9.

That since Christ alone, as affirmed in First Timothy 6:16, possesses in-

herently immortality, no man is or can become immortal, except through acceptance of Jesus Christ as his Lord and Master; therefore all men are not immortal as is commonly taught.

That the law of tithing has never been repealed; therefore we are robbing God, and missing great blessings, when we withhold from His service His just proportion of our income. Malachi 3:8 to 10.

That the God-man, Christ Jesus, is coming back to this earth again at the close of this dispensation, to be invested by the Father with great power and glory, and after the judgment described in Matthew twenty-five, will reign as King of kings and Lord of lords, for a thousand years *over* the earth; therefore this judgment scene is wholly separate from that of Revelation 20:11 to 15,—a millennium of years intervening. Acts 1:11.

That before Christ appears again there will be an "out resurrection" from among the saved dead of an elect num-

ber of approved members of the body of Christ, who together with the living "vessels of honor," will be caught up "unto His throne," as described in Revelation 12:5, this chosen number composing the Bride of Christ. Philippians 3:11. p

That following this marvelous event, the Anti-Christ will manifest himself, and the great tribulation begin. Second Thess. 2:3 to 9.

That during this awful time of trouble, those of the Lord's true people, left on the earth on account of unpreparedness, will awake and go forth to all the peoples of the world as spirit filled missionaries, resulting in the conversion of a number so great that they cannot be counted, as described in Revelation 7:9, (see also in this connection, Rev. chapter twelve): therefore it behooves every Christian to heed the admonition given in Romans 12:1, 2.

That afterward when Christ manifests Himself, accompanied by His Bride, there will be a resurrection of

the dead in Christ still remaining in their graves (First Thess. 4:13 to 17); that part of the wicked dead, the heinously wicked, including, doubtless, the "rich man" of Luke sixteen, will be resurrected and cast into hell at this time to suffer during Christ's reign on earth, the thousand years. Dan. 12:2, Rev. 11:18.

That at the close of the millennial dispensation of Christ, the rest of the wicked of all ages will be brought before God the Father, at the judgment of the "Great White Throne," for final judgment, and will be "cast into the lake of fire" which is the "second death," thereby ceasing to exist; therefore the doctrine of the eternal, conscious punishment of the unsaved is not taught in the Bible. Rev. 20:13, 14, Matt. 10:28.

These conclusions have been arrived at after a long and patient study of the Bible extending over a period of nearly forty years, and without claim of originality are published with the hope that those of the Lord's people who are inter-

ested in the things of God may rejoice, as the writer has, in re-discovering some precious truths long partly hidden in the many and various systems of doctrine, "and so much the more as we see the day approaching." Heb. 10:25.

E. P. S.

Toccoa, Georgia.

**SEVEN PROOFS THAT ALL MEN
ARE NOT IMMORTAL**

SEVEN PROOFS THAT ALL MEN ARE NOT IMMORTAL.

In the total absence of a single statement, in the original Scriptures, in proof of man's natural immortality, is it not rather marvelous, that the vast majority of the human race believe it?

Most of the higher critics, including infidels and heathen philosophers, insist upon the theory, that *all* men are immortal.

Up to a few years ago, to give expression to even a doubt concerning it, brought down upon one's head the anathemas of the orthodox and the ridicule of the worldly wise. Especially has this been true in the South.

Much discussion of the question, however, in recent years, and separation of the idea from Russelism and other false systems of doctrine have lessened, to some extent, opposition to the teaching.

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Our belief is, that we shall be able to show that the first paragraph of this article cannot be disproved.

Lowell said:

“I honor the man who is willing to sink
Half his present repute for freedom to think,
And when he has thought, be the matter strong
or weak,
Will risk the other half for freedom to speak,
Caring nought for what vengeance the mob has
in store,
Let that mob be the upper ten thousand or
lower.”

John Milton said:

“Give me the liberty to *know*, to *utter* and
argue freely, according to conscience, *above all*
liberties.”

Somewhere I have seen this:

“He that cannot think is a fool,
He that will not think is a bigot,
He that does not think is a slave.”

To which we add: He that thinks,
but does not *make known* his thoughts,
is a coward.

Henry Ward Beecher said: “Thinking cannot be clear till it has had expression. We must write, or speak, or

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act our thoughts, or they will remain in a half torpid form.

Our feelings *must have expression* or they will be as clouds, which, till they descend in rain, will never bring up flowers or fruit. So it is with all the inward feelings; expression gives them development.

Thought is the blossom; language the opening bud; actions the fruit behind it."

My object in quoting from these great thinkers, is to offer, to possible readers, a reason for attempting to write upon so vast a subject.

I have, in common with a multitude of others, been deeply troubled over the question, so often asked: "Since God has power to arrest Satan and confine him in hell for a thousand years, as described in Rev. 20:1-3, an act yet in the future; why did He not exercise that power when Satan entered the Garden of Eden, instead of in the end time, and

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thereby prevent the terrible sufferings of mankind these six thousand years?"

The only satisfactory way to solve this problem of problems, is to let God answer the great question Himself.

This, we believe, He graciously and clearly does in the only inspired Book in the world. Therefore we shall draw our proofs from that source alone.

It is not claimed that new truth has been discovered, "for there is nothing new that is true;" we shall simply call attention to and emphasize in a new way obvious facts that the many have not taken time to observe.

FIRST PROOF

The first of the *Seven* reasons for not believing in the natural immortality of man is: That God, in His love and mercy, prevented man from becoming immortal in sin.

For proof of this let us take Genesis 3:22-24: "And the Lord God said, Be-

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hold, the man is become as one of us, to know good and evil; and now, *lest* he put forth his hand, and take also of the tree of life, and eat, and *live forever*: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So He drove out the man: and He placed at the East of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Why did God guard the entrance to the Garden of Eden so zealously?

Note how perfectly He answers the question in the quotation above: "lest he put forth his hand and take also of the *Tree of Life* and eat and *live forever*": becoming thereby a *never-dying* sinner—a "deathless," *immortal soul*. What a deliverance!

All because of His great love for man, whom he had created in His own image and after His own likeness and for His own companionship.

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It is remarkable how studiously all the orthodox commentators, who teach that all men are immortal, pass by these texts in the third chapter of Genesis, and many others, equally difficult, without even an attempt at explanation.

Is the reason for this not to be found in the fact that, until late years, the god of this world, Satan, has blinded the eyes of the Lord's people to this and other great truths lying on the very surface of His Word?

An ever increasing number think so.

Is it not strange that God's own children should be taking sides with "that Old Serpent, called the Devil and Satan, who deceiveth the whole world," by continuing to teach men that they "*shall not* surely die," when Gods says they *shall die*, (unless saved through a coming Redeemer) thereby believing Satan and making God a liar? (Gen. 3:3, 4). "But of the fruit of the tree which is in the midst of the garden, God hath said,

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Ye shall not eat of it; lest ye die. And the Serpent said unto the woman, Ye shall not surely die."

One commentator has said: "Both in Scripture and common language, *soul* is sometimes used for the person, that is, the entire man, body, soul and spirit." This we must believe in the light of other Scriptures confirming this view, is what God meant in this passage in Genesis, in the deepest sense, for had not Adam believed in the coming Redeemer, thereby becoming immortal, he would certainly have suffered both the natural death of the body, and ultimately, the death of the resurrected body, soul and spirit in the "lake of fire," which is "the Second death."

An eminent Presbyterian preacher has well said: "As the death of the natural body is real, why will not that of the body, soul and spirit—the whole man—in the second death be real?"

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In perfect agreement with what has preceded is Ezekiel 18:20. "The soul that sinneth it *shall die*."

And again Malachi says in chapter four, first verse: "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch"—according precisely with the above.

SECOND PROOF.

In Isaiah 1:18, 19, God condescendingly says to us rebellious sinners; "Come now, and let us *reason* together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be *willing* and obedient, ye shall eat the good of the land."

"If ye be willing!" How patient and long-suffering God is with self-willed man.

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God here asks us to come to Him and “*reason together.*” Now is the doctrine of the conscious, everlasting punishment of the unsaved in hell fire, with Satan and his fallen angels, a reasonable doctrine?

The quick answer of the super-orthodox is: Whether reasonable or not it is the teaching of the Bible beyond controversy.

It is granted that, according to the King James version, it is taught; but was the Word of God given to us in that version?

Every Bible student knows that the word rendered, in our common version, “everlasting,” “eternal,” as applied to the punishment of the wicked, should be rendered, “age lasting”—or “unto the ages”—limiting the time, either to the coming age or *unto* some other age.

Was it not “adding to” the Word of God for our translators to render the Greek word *aonian* “everlasting,” or

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“eternal,” when God meant for us to understand that the punishment is to be only age lasting?

To confute this argument, the point is made that in Matthew 25:46, exactly the same word is used to describe the duration of the life of the righteous as that of the wicked; therefore, the wicked must exist forever, since the righteous certainly do.

But when we remember that Matthew 25 is a description of Christ's Pre-millennial Judgment of the living nations on earth,—not one word being said about the resurrection of the dead, we are obliged to see that it is a judgment based upon the treatment, by the Gentile Nations, of His brethren, the Jews. Those who have treated them justly will enter into “life for the age.” Those guilty of unjust acts toward His brethren, in addition to having neglected the Gospel Message, will be given over to age lasting punishment.

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“Life for the age” will simply mean the privilege of entering into the renewed earthly Kingdom of the Lord Jesus Christ for the period of the millennial age, or a thousand years, as the word means.

Dr. J. B. Moody in the Baptist Forum for December 1911, speaking of the many inaccuracies of our common version of the Bible, says: “The Bible Society that publishes and sells the authorized version, acknowledged in 1852 that said version contained nearly twenty-four thousand errors!”

Why have not our highly educated preachers called attention to this stupendous fact before? I honor Dr. Moody for his boldness in denouncing the authors of the King James version of the Scriptures.

In strong contrast with Dr. Moody's faithfulness here, is an article in the same magazine entitled, “Is there a Hell, and is it Eternal?” by Dr. George

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A. Lofton, in which he defends this defective translation in very strenuous language.

He quotes, with fullest approval, Matt. 25:46, "And these shall go away into eternal punishment, but the righteous into eternal life," and comments as follows: "The word 'eternal' in this verse is the translation of the Greek word 'aionian,' and is the same definitive in both clauses of the same sentence of both punishment and life hereafter, hence the word 'eternal' means the same in both clauses. If the life of the righteous is to be eternal, the punishment of the unrighteous is to be eternal." Such translation and application of this passage is no longer accepted without question.

Dr. Lofton, knowing that the word "eternal" means without beginning and never ending, would have us believe it is the proper rendering of the Greek "aionion" meaning "age lasting" or "unto the ages."

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It is admitted that the word means the same in both clauses of the forty-sixth verse, but since all punishment must have a beginning, *eternal therefore*, cannot be the proper rendering.

When the simple truth is seen that the Lord is referring only to the age of His reign on the earth for the thousand years, and His millennial judgment of the living nations, as noted before, the difficulty vanishes.

In a note on Revelation 20:14, Dr. C. I. Scofield comments as follows: "Second death . . . their eternal state is one of eternal death, (that is, separation from God in sins, John 8:21-24)"—meaning, as his further statements prove, that the "second death" is not *death* at all, but, *eternal life in the lake of fire*.

Is it not pertinent to ask: Has a commentator not overstepped the bounds of his privilege when he defines a word in

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such a way as to practically "add to" the Word of God?

If God had purposed to prolong the lives of the unsaved, in the "lake of fire," *to all eternity*, He would have used a term unmistakable in its meaning.

Splitting theological hairs over plain language, in attempting to make it accord with orthodox systems of doctrine, cannot be pleasing to God.

Dr. Scofield continues: "That the second death is not annihilation is shown by a comparison of Rev. 19:20 with Rev. 20:10. After one thousand years in the lake of fire the Beast and False Prophet are still undestroyed." He overlooks the important fact that the "Second death" sentence is not to be pronounced until the very close of the millennial age, when God *alone* sits upon the "Great White Throne," who *only* according to Christ's own words in Matthew 10:28, has power to destroy

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(annihilate) “*both soul and body* in hell.” Since He has power to absolutely *destroy*, He surely has power to hold *in life*, in the lake of fire, or any other place of punishment, the heinously wicked, for any specific time He chooses—in this instance, a thousand years. The additional fact that the Beast and False Prophet are to be “*tormented day and night*, for the age of the ages,” or *unto* the ages of the ages, intimates strongly that there will be a termination of punishment. “*Unto*” a certain age does not mean *forever*. And “*day and night*” is not a term that will apply in the eternal state.

If the One *Who is Love*, as well as Justice, will be satisfied, why should we “*add to*” the definition of the word and thereby teach that the punishment will be prolonged to all eternity? How could it glorify God, or benefit any of His creatures?

Again the same commentator, in his reference to Heb. 1:8, neglected to ac-

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knowledge the force of the first clause: "*But unto the Son He (the Father) saith, Thy throne, O God, is forever and ever*"—that is, as in the original, "unto the ages of the ages."

It is the Father speaking of the duration of the Personal reign of the Son.

Christ's individual, personal reign over the earth is clearly limited to the termination of the millennial age, as is proven by 1st Cor. 15:28.

Dr. Hodge (in Systematic Theology) says: "If God's favor be forfeited, the inevitable consequences are the *death* of the soul, that is, its loss of Spiritual life and *unending sinfulness and misery.*"

Here we have another assumption in the statement that the *loss of spiritual life*, means unending existence in sinfulness and misery. Why should it?

In the Century Dictionary we find this definition of "man's immortality." "Man is immortal, not because he was created so, but because he has *become*

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so—" (or, as we believe, *may become* so), deriving his deathlessness from Him *who alone* hath immortality.

Which is the more reasonable, this definition or the two preceding? Or which accords with the Scriptures and gives most glory and honor to the Son of God?

In confirmation of Dr. Moody's statement, Walter Scott says in his "Story of the English Bible:" "It may interest the reader to have a copy of the instructions and rules issued by the King for the guidance of the translators."

"First: The ordinary Bible read in the Church, commonly called 'The Bishop's Bible,' *to be followed* and as little altered as the original will permit.

Second: The old ecclesiastical words to be kept, as for instance, the word 'Church' not to be translated 'congregation'

Fourth: When any word hath divers significations, that to be kept which

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hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogies of faith.”

The King later issued another rule *setting over* the original forty-seven translators, “three or four of the most ancient and grave divines, not employed in translating, for the better observation of the *fourth rule*, regarding changes in old ecclesiastical words.”

The famous Dr. M’Knight said of the King James version: “It was made a little too complaisant to the King in following his notions of predestination, election, witchcraft, familiar spirits, and Kingly rights, and these, it is probable, were the translator’s opinions. That their translation is partial, speaking the language of, and giving authority to, *one sect*.”

And according to Dr. Gill it was “Wrested and partial, and only adapted to one sect. Some of the translators

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complained that they could not follow their own judgment in the matter, but were restrained by reasons of State."

These were some of the reasons there have been revisions of this very defective translation.

THIRD PROOF.

In Romans 2:7, God bids us "seek for immortality" (or deathlessness as some say it should be translated). If we possess it already, why are we directed to *seek* it?

Since "all scripture is given by inspiration of God and is *profitable* for *reproof*," etc., are we not risking much in continuing to follow the heathen philosophers and the higher critics of our day in teaching that *all* men are immortal—have the "spark of Divinity in them"—as frequently expressed in these days?

FOURTH PROOF.

God, in Christ, alone possesses, inherently, immortality; therefore, only

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those who accept Christ and become new creatures by His indwelling, are immortal. First Timothy 6:16, can be explained only in this way. To get the full sense of this passage it is necessary to quote the two preceding verses: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

Which in his times he shall show, who is the blessed and only Potentate, the King of Kings and Lord of Lords:

Who *only hath immortality*, dwelling in *the light* which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

Paul says in Romans 6:23, "For the wages of sin is *death*, but the gift of God is eternal life, *through* Jesus Christ our Lord." Every one who accepts Him, who *alone* possesses immortality, is "born from above"—has eternal life, that is, life without *begin-*

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ning and never ending, because Christ, in Whom "dwelleth all the fulness of the Godhead bodily," indwells him.

How can an unregenerate sinner, who must pay the "wages of sin," which ultimately is the "second death," claim the natural possession of immortality without flatly contradicting the Scriptures quoted?

Most Christians have a more or less clear idea of what is meant by the term, "eternal life in Christ," but how few have any conception of what is meant in the two words "*second death*." We have been taught from infancy, that the unsaved, who are to suffer the "second death" at "the judgment of the Great White Throne," *are to live*, consciously enduring the torments of hell forever—or eternally as usually expressed. To teach that *death* means *life* is enough to cause Satan to rejoice at the credulity of man.

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FIFTH PROOF.

Christ ascribes to God the Father in Matthew 20:28, the power to *kill both body and soul in hell*. Carefully note the language.

“And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy *both soul and body* in hell.”

A very close and dear relative once said to me, “I cannot disprove your teaching on this subject, but it is so *contrary* to all I have heard in my long life that I must advise you to keep the matter to yourself—don’t talk about it.”

I was at once reminded of the verse preceding the one just quoted and turning to it read as follows:

“What I tell you in darkness, that speak ye in light; and what ye hear in the ear, *that preach ye upon the house-tops.*”

Now, *why not* grant to God the power He claims: Is it not dishonor-

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ing Him to teach that He cannot destroy that which He has created?

SIXTH PROOF.

God is a consuming fire, and will, regardless of Satan's lies in opposing this truth, consume, in His wrath, ultimately, every creature refusing to conform to His will. "For our God is a consuming fire." (Heb. 12:29).

SEVENTH PROOF.

God exercises this power, claimed in Matthew 10:28, and Hebrews 12:29, when He sits alone upon the Great White Throne, at the end of Christ's reign over the earth, as described in Revelation 20:11-15.

The question arises: What effect does this casting of the resurrected and living wicked into the "lake of fire which is the second death," have upon the bodies of the unsaved?

We have the answer in Isaiah 66:23, 24: "The *carcasses* of the men who have transgressed" against God, will

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remain, as a witness to the awful judgment of God in punishment of sin, to be looked upon by the saved, it would seem, upon occasion, but not the living, conscious, sensitive, never dying souls and bodies of the men and women made in God's image.

There is a radical difference between the Premillennial judgment, as described in Matthew 25, Daniel 7 and 12, and Revelation 11:18, and the judgment of the "Great White Throne," of Revelation 20:11-15.

In the first, Christ sits with the Father, and the chief office in this judgment is committed to the Son, who is given power to condemn certain elect, heinous, sinners to conscious and terrible punishment in hell for a period of a thousand years only. At the expiration of this time the Devil is loosed out of his prison, the sea gives up its dead, and death and hell deliver up the dead which are in them, and all are brought

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before God who sits upon the "Great White Throne," the dead only being judged.

It should be noticed that hell, the place to which Christ had a thousand years previously, consigned the most heinous sinners (the rich man of Luke sixteen, doubtless, among the number) to conscious punishment, gives up its occupants in order that they may be brought before God the Father for *final judgment*, when He will manifest Himself as a "consuming fire." We are not warranted in believing that *all* will be resurrected at the Second Coming of Christ. Daniel 12:2, says: "And *many* of them that sleep in the dust of the earth shall rise, *some* to everlasting life, and *some* to shame and everlasting contempt."

Note the word "some" as applied to *both* the righteous and the wicked.

In John 5:28, 29, it is said: "Marvel not at this; for the hour (or period of

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time) is coming when all that are in the graves shall hear His voice;

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *Hour* in this verse means a long period of time, just as it does in the twenty-fifth verse of the same chapter, therefore, this passage is no proof, whatever, of a "general resurrection at the end of the world," as a great many believe.

Some years ago I was handed a tract by a dear friend—a noted Baptist preacher of wide reputation for soundness in doctrine and consecrated life. After reading it I returned it to him with the question: "Why did you give me this tract, Doctor, for you surely do not believe its teachings, do you?" His reply was: "Don't press me for an answer. I am too old now to commence preaching that doctrine."

It was entitled, "Our God a Consuming Fire," and taught in a very simple

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but effective way, that God, the Creator, is, also, God, the Consumer.

Since that time I have met many preachers who believe just as I do on this subject, but do not preach it for fear their testimony may be injured or lessened.

Instead of being a doctrine that ought not to be taught, I believe it is a truth that honors God, adds to the value of Christ's atoning sacrifice, and would, if properly and Scripturally taught, prevent many a thinking, sincere man from becoming skeptical: for the simple truth is, the old Calvinistic doctrine of the unconditional election of the few, and the "passing by" of the rest of mankind, allowing them to drop into a hell of fire and brimstone, to suffer consciously, to all eternity, is enough to make infidels of thinking men.

We have now reached the point, in considering this question of God's dealings with man, when the great one, pro-

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pounded in the beginning, can be answered in His own way.

God created man, "in His own image, after His own likeness, and for His own glory and companionship." This last statement is proven by His coming down "in the cool of the day" and walking and talking with those in the Garden.

It was soon shown, however, that God was not satisfied with "His crowning act of creation." Mere *innocence* was not enough to complete God's conception of an ideal earthly companion, which could really glorify Him. Therefore, He permitted Satan to enter the Garden and tempt, *to their fall*, Adam and Eve.

Since *all power* in heaven and earth and hell is His, Satan certainly could not have entered without His consent. At this juncture the question of questions, already stated, demands an answer, in plain, unequivocal language.

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From the strictly orthodox viewpoint it cannot be answered. How could God, whose chief attribute is love, permit evil to enter His sacred enclosure unless a wise, benevolent and loving purpose was intended? Remember in this connection, 1st John 4:8, "He that *loveth* not *knoweth* not God; for *God is love.*"

We contend that He had *just such a purpose.*

In proof of this statement let us trace, in some detail, the history of a few of His chosen and tried people all down the ages. Since Job is probably the oldest book in the Bible we select the character therein described as our first illustration.

The problem is, Why do the godly suffer? As Dr. Scofield puts it, it is solved in the last chapter.

In the *first* verse of the *first* chapter, God gives us His estimate, *at that time*, of Job's character: "There was a man in the land of Uz, whose name was Job;

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and that man was perfect and upright, and one that feared God, and eschewed evil." Still, notwithstanding this enumeration of Job's virtues, God was not altogether pleased with him, which is proven by His allowing Satan *to try him to the uttermost.*

Result what? Being brought into the presence of God, "Job is *revealed to himself,*" as described in the last chapter of the book, and *then* acknowledges his *nothingness* when in God's presence. Before the trials and temptations of Satan, Job was righteous, certainly, for we have God's word for it, but mixed with real godliness was the element of self-righteousness, which displeased God. Satan was used of God to bring Job to a realization of himself.

Jacob was one of God's chosen ones, but it required untold suffering, at the hands of Satan, through Laban's treachery, to bring him to the point of complete surrender to God.

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Abraham was "the friend of God," but consider how greatly he was required to suffer on account of his lack of perfect faith in God.

David "was a man after God's own heart," yet who had more trials, of every sort, than poor David? But what was the result? The 22, 23, and 24 Psalms.

Peter was a true disciple, but the Lord permitted Satan to sift him because there was much in his character and life that was displeasing to God, therefore, Satan was used to bring him to a sense of his utter worthlessness apart from God. For results read the second chapter of the Acts.

Paul was convicted of his self-righteousness when he witnessed the stoning of Stephen. He was converted on the way to Damascus. He was disciplined during the three years he spent in the desert. He was buffeted of Satan during the whole of the remainder of his

Seven Proofs That All

life, "*lest he should be exalted above measure.*"

If such *discipline, such suffering*, was necessary from God's view-point, in the outstanding instances cited, how can you and I expect to escape similar chastisements at His hands? If we are *really His, we will not escape.*

Those of God's creatures who accept his plan of redemption and allow Him to make of them "vessels unto honor" will fully satisfy Him, and the Son "will see of the travail of His soul and be satisfied."

Those, however, who reject God's gracious plan, having had the fullest light, will suffer punishment in hell during the term of Christ's reign over the earth—"the thousand years."

Those not having had *full light*, will remain in their graves till the judgment of the "Great White Throne," when they will be raised and adjudged unworthy of life, and will suffer the

Men Are Not Immortal

“Second death”—which means what it says—*death*.

Those having had *no light*, will, perhaps, never be raised from the dead: but if it is part of God’s plan, that *all* will appear before Him for judgment on that day, then this class of His creatures can certainly suffer nothing more than the “second death”: which means extinction (See Isa. 26:14).

This conception of God’s great plan of the ages, enables one to meet the skeptic with a complete answer to his charge that the Bible teaches that God’s method of dealing with the unsaved “is not only *unreasonable* but *unmerciful*.”

To grasp the view outlined here has been such a joy and satisfaction to the writer, that I have felt constrained to pass it on to others, who, doubtless, have been troubled along the same line.

GOD: THE ONE ETERNAL SPIRIT

GOD: THE ONE ETERNAL SPIRIT.

“*God is Spirit; and they that worship him must worship him in spirit and truth.*” John 4:24.

“The Lord is one,” are the words of Christ as found in Mark 12:29, revised version, margin.

How is it possible to accept, literally, the teaching of the Trinitarian commentators, when they assert positively that the Godhead consists of *Three Persons*, separate and distinct, and absolutely equal in every attribute?

To the question: “Are there more Gods than one?” They answer rightly: “There is but *one* only, the living and true God.”

But to the next question: “How many Persons are there in the Godhead?” their answer is perplexing: “There are *three* Persons in the Godhead: The Father, the Son and the Holy Ghost; and these three are *one* God, the *same in substance, equal in power and glory.*”

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If the three have existed eternally, and are *equal* in their every attribute, how can we escape the charge of believing in *three* Gods? With all thinking men these days demanding a reason for the faith professed and taught, is it out of place for one who has been earnestly and diligently studying the Scriptures almost from the very beginning of his Christian life, nearly forty years ago, to tell of gracious light that has come to him on this subject?

During this long time I have heard many sermons by our greatest preachers on the doctrine of the Trinity, but not one that was not confusing in its teaching.

Some spoke of the Holy Spirit as the "active agent of the Godhead"—others said, "He is the executive of the Trinity"—still others that, "He is the Omnipresent Comforter."

Must we believe that the Father and the Son *are not active agents* in the gov-

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ernment of the universe? Are they not omnipresent?

Since there is and can be but one answer to these questions, why not seek some other solution of the age long problem, rather than continue to regard it and speak of it as "the great mystery?"

I recall a statement in a little book, "How Christ Came to Church"—that I read some twenty years ago, that deeply impressed me.

Dr. Gordon, in telling of his wonderful dream, says: "And in reality, when His Word is preached, Christ is always present *in the Person of the Holy Spirit.*" Note the words emphasized here. Does this not take from Christ the attribute of omnipresence and give it to the *third* person of the Godhead—if there is such a person?

Are the inspiring and gloriously comforting words of the "Great Commission" (Matt. 28:18-20) not Christ's own words?

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When Paul said: "I live, *yet not I* but Christ liveth in me," did he mean something else?

How are we to interpret the following passage in Ephesians 3:14-19? "For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That He would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man;

That Christ *may dwell* in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be *filled with all the fulness of God.*"

If all of the many texts of Scripture that clearly teach the indwelling of the believer, by God the Father and Jesus

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Christ, are to be taken metaphorically, then it is useless for one to attempt to understand the teachings of the Bible.

What shall we do with the emphatic words of 1st Cor. 3:16? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The writer has been charged with the heresy of not believing in the Personality of the Holy Spirit.

That this is an unjust indictment the statement of my belief which follows will show.

We are at once confronted with the pertinent question: "If the Holy Spirit is not a separate and distinct personality, then what is He?"

The Scriptures answer without a contradiction (except *apparently* in a few instances, which will be noted), that He is *God Himself*, in His Spiritual, omnipresent, manifestation: the *Spirit of God* and the *Spirit of Christ*, interchangeable terms.

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The Spirit of the *One* is the Spirit of the Other. The Holy Ghost is therefore, a Person because He is God *Himself*, in His universal, invisible, omnipresent manifestation.

How is it possible, then, for Him to be the separate and distinct *Third* Person of the Godhead as is usually taught?

In Galatians 4:6, 7, God says, through Paul: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Again, in Romans 8:9, the Spirit of God and the Spirit of Christ are, unquestionably, shown to be identical.

I quote the entire verse: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of *God* dwell in you. Now if any man have not the Spirit of *Christ*, he is none of his."

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In John 14:11, Christ says: "Believe me that *I* (not in the person of *another* person, but Himself) am in the Father, and the Father in me: or else believe me for the very works' sake." Also John 14:20.

Then Paul, in Ephesians 4:4-6, says: "There is *one* body, and *one* Spirit, even as ye are called in *one* hope of your calling: *One* Lord, one faith, one baptism. *One* God and Father of all, who is above all, and through all, and *in you all*" (the born again ones).

We now come to the great question: What is God?

God is *the* eternal, invisible, omnipresent, self-existent Spirit, infinite in love, wisdom, power, holiness, justice, and truth; and, in His heavenly manifestation, the same in visible substance with the Son. In proof of the last clause of this statement, let us look at Philip-
pians 2:6, "Who, being in the *form* of God, thought it not robbery (or a thing to be grasped) to be equal with God."

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Doctor Scofield quotes with approval Thayer's comments on this passage as follows: "Form, etc., . . . the form by which a person or thing strikes the vision, the external appearance."

Also: Hebrews 1:3, "Who being the brightness of his glory, and the *express image* of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

If Christ is the *express image* of the Father, then it logically follows that the Father is the *express image* of the Son in His corporeal, heavenly manifestation. Christ, with a real body of flesh and bones (minus the blood, for flesh, animated by blood cannot inherit the heavens) ascended into heaven, and we know that "this *same Jesus*" shall so come back again, just as He went away (Acts 1:11).

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The description given of Christ in Revelation 1:14, 15, is identical with that of the Father in Daniel 7:9.

The Bible teaches from Genesis to Revelation that salvation depends, absolutely, upon our belief in God the Father and acceptance of His Son as our Savior, but there is not a single passage of Scripture that enjoins upon us belief in a *Third Person* of the Godhead.

In order to give our answer to the second question propounded, we ask it again: "Are there more Gods than One?"

There is but *One Eternal Spirit*; but there are two visible Persons in the Godhead, the Father and the Son, and these two are *one* Spirit, the same in substance, equal in power and glory.

The next question of equal importance is, Who is Jesus Christ?

Christ Jesus is the only begotten Son of God; in Spirit, co-eternal and *one* with the Father, therefore omnipres-

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ent; infinite in love and power, and by the decree of God the Father, His equal (Heb. 1:8, John 14:9).

Christ was *Before* all *Things*.

Before the world was Christ was with the Father (John 17:5).

Before the foundation of the world God loved Him (John 17:24).

Before the world began we were given to Christ (2 Tim. 1:9).

Before Abraham was I am, Christ said of Himself (John 8:58).

Before His ascension to heaven He had been in heaven (John 6:62).

Before the foundation of the world was foreordained, etc. (1st Peter 1:20).

Before all things He was (Col. 1:17).

“In the *beginning* was the Word, and the Word was with God, and the Word was God” (John 1:1).

“The only begotten Son, which is in the *bosom of the Father*, He hath declared him”—or caused Him to be manifested (John 1:18).

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“Who is the image of the invisible God, *the firstborn* of every creature” (Col. 1:15).

“The faithful and true witness, the *beginning* of the creation of God” (Rev. 3:14).

“My Father is greater than I” (latter clause of John 14:28).

“For he hath put all things under his feet. But when he saith all things are put under him, *it is manifest that He is excepted, which did put all things under him*: And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be *all in all*” (1st Cor. 15:27, 28).

The statement above that, “*by the decree of God the Father, Christ is His equal,*” has been severely criticized on the ground that it lowers Christ’s standing in the Godhead. How could that possibly be in view of the great number of Scriptures proving, beyond con-

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troversy, that He is nothing less than God's equal — differing only as to eternity of existence.

The Son was with the Father in the past eternities, *before* the creation of this earth, and "All things (pertaining to this world) were made by him: and without him was not anything made that was made" (John 1:3).

Yet, notwithstanding this fact, the Bible teaches clearly that He came forth from "*the bosom of the Father,*" which certainly, was at *some time* in the eternities before the creation of the world — else how can Col. 1:15, and Rev. 3:14, be understood?

God the Father is the *Eternal One*—having neither beginning or end of existence—and being the *one eternal Spirit*, all other Spirits emanate from Him.

God's Spirit *in all His fulness* and in a unique way, is in Christ, therefore, in Spirit Christ is eternal, because His

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Spirit came forth from the bosom of the Eternal One.

How this glorious thought should humble us and cause us to have such hatred and fear of sin that we shall flee from it.

Think of it—the Spirit of God condescending to actually dwell in a believing sinner! “Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?”

Now, listen to the awful warning immediately following: “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1st Cor. 3:16, 17).

Every Christian knows and *acknowledges to God*, that he has sinned, and some of us have had terrible falls since we were saved, but if we fully realize the depth of the truth we are considering, how *can* we continue to presumpt-

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iously sin against this overwhelming light?

If it were not for the fifth verse of 1st Cor. 5 we would *have* to believe in the possibility of being lost after regeneration.

Thank God for that passage!

But what an ignoble thing, to enter into life eternal in heaven, after the destruction of the body on account of gross sin against God, with the great multitude of the redeemed looking on, with *such a record!* Saved, “yet so as by fire”—barely *slipping* into heaven, with all works burned up! Dishonored before God and man—ashamed in His presence—doomed to occupy the lowest place in heaven throughout eternity!

When it is possible to have an *abundant* entrance—to win the prize of the “high calling of God in Christ Jesus”—even the exalted privilege of following

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the Lamb whithersoever He goeth” (Rev. 14:4).

These latter, however, will have built, upon the common foundation, with “gold, silver and precious stones,” materials that cannot be destroyed by fire.

We will now examine the few passages that *seem* to uphold the Trinitarian view. John 14:15-20. “If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and *shall be in you*. I will not leave you *Comfortless*: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.”

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In the sixteenth verse Christ promises that the Father will send *another* Comforter, it is true, but in the eighteenth verse He clearly *identifies Himself* with that Comforter.

Christ was referring here to His coming *in Spirit*, on the day of Pentecost—(Acts 2:1-4). While He was on earth *with the disciples*, He was their visible Comforter and could breathe on them and say: “Receive ye the Holy Ghost”—in *body and Spirit* He was with them; but on the day of Pentecost, the *latter clause* of the sixteenth verse was fulfilled—they were *then indwelt* by *the Spirit of Christ*—of God. He came then to *abide* in the Church.

I once heard a famous preacher—Bishop . . . —in a sermon on the passage we are discussing say: “You people are talking too much about the Second Coming of Christ—causing, thereby, divisions among you; you forget, as this Scripture teaches, that

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Christ has already come the second time as He promised in John 14:18.”

I was astounded at the time, but the suggestion put me to thinking, and the result was this study of the great subject of the Trinity. I shall always acknowledge my indebtedness to that preacher.

In the first three verses of John 14, Jesus promises to come again in Person—the God-man—and receive His own unto himself, which, of course, yet awaits fulfillment; but in verses sixteen to twenty of the same chapter, He makes another promise of His coming in Spirit—the *abiding Spirit*, which was fulfilled on the day of Pentecost.

In the sixteenth chapter of John Christ says: “I have many things to say unto you, but ye cannot bear them now;” (because they were not, *at that time, indwelt* by His Spirit).

“However, when he, the Spirit of truth, is come, he will guide you into

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all truth: for he shall not speak of Himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

“He shall glorify me: therefore said I, that he shall take of mine, and shall show it unto you.

“A little while, and ye shall not see me, and, again, a little while, and ye shall see me, (in the form of ‘Cloven tongues like as fire’) because I (personally) go to the Father” (John 16:12-16).

In “a little while,” he left them and ascended to the Father (Acts 1:9), and yet again, in “a little while,” from that momentous event, he returns to them in His Spiritual manifestation, to enter *into* and *abide* forever (Acts 2:1-4).

This was the coming in Spirit of the Father and the Son.

The meaning, however, is not made clear in saying the Spirit *came* on that

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day, for most certainly it is a fact, that, God, in Spirit, is, and has always been equally present everywhere, at all times.

David said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.

"If I take the wings of the morning and dwell in the uttermost parts of the sea:

"Even there shall thy hand lead me, and thy right hand shall hold me" (Psalm 139).

Notice the beautiful and comforting words of the last verse: God's purpose, always, is to lead and hold his children—not to punish—that is His "Strange work."

The meaning, then, of the coming of the Spirit, is evidently that God began on the day of Pentecost, to manifest

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Himself in a different and unique way to men, by actually entering into and *dwelling in* those who believe.

Lastly, we will consider the passage that some say proves, *beyond all doubt*, the doctrine of the Trinity, that is, 1st John 5:7. "For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost: and these *three* are one."

If this was really the word of God it would be unanswerable; but since the scholarship of both England and our own Country admit that it is spurious, by omitting the entire verse, in the Revised Version and the American Standard Version, we therefore reject it.

Dr. Benjamin Wilson in the *Emphatic Diaglott* also omits it and comments as follows: "The received text reads, 'For there are three who bear witness in heaven, the Father, the Word and the Holy Spirit, and these three are one. This text concerning the

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heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers: nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century: but by whom forged, is of no great moment, as its design must be obvious to all—Improved Version.”

As he suggests, some man was trying to make the Bible teach that there are *three* Gods of equal standing in the Godhead.

From the beginning of God's dealings with man until the completion of Christ's work on the cross, it was the Second Person of the Godhead acting, principally.

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The Jehovah of the Old was the Christ of the New Testament and it was His business and His joy to take of the things of the Father and reveal them unto men.

He came not to glorify Himself, but the Father. He came not to do His own will but the Father's.

Now, when Christ had finished His work and had ascended to the Father, then, God the Holy Spirit, from the day of Pentecost, becomes the chief actor in taking of the things of Christ and showing them unto us, and this will continue until all enemies are put under His feet and He is enthroned as "King of kings and Lord of lords."

Then, from the beginning of His reign over the earth until He turns the Kingdom over to the Father, as described in 1st Cor. 15:24-28, He will again do all for the glory of God the Father.

In the "Sunday School Times" of February 7, 1920, this question is ask-

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ed by a correspondent: "Are God the Father, Son, and Holy Ghost equal, or is the Son a little lower than the Father and the Holy Ghost a little lower than the Son?"

Which is answered as follows: "Most certainly all three Persons of the Godhead are equal, or else there would be only one God with two inferior beings less than God. But this would be fatal to our salvation, because our Redeemer must be God and Man. As Bishop Moule says: 'A Savior not quite God is a bridge broken at the farther side.'

"How the Three are One and the One is Three, is above our comprehension but not against it, for there are several illustrations of this in nature and human life.

"We cannot understand how our own personality can be absolutely one and yet consist of three elements, mind, feeling, and will. In the New Testament divine attributes and acts are ascribed

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to each Person of the Trinity without any qualification.”

Evidently the South Dakota correspondent is troubled over the subtleties of the Trinitarian exposition of the doctrine of the Three Gods in One.

I wonder if he has derived much satisfaction from the above explanation. Is it *real light* on the subject?

To my mind it mystifies more than it clarifies. If each Person of the Trinity possesses exactly “*the same attributes, without qualification*,” then surely we have *Three Gods*, which positively contradicts the whole tenor of Scripture.

We add here another specific passage: “For there is One God, and One Mediator between God and men, the Man Christ Jesus” (1st Tim. 2:5).

We fail to observe the weight attributed by the Editor to Bishop Moule’s comment: “A Savior not quite God is a bridge broken at the farther side.” God’s Bridges never break—*are unbreakable*.

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When God the Father said to the Son (Heb. 1:8, 10): “Thy throne, O God, is for ever and ever: (or, Greek, is ‘for the age’) a sceptre of righteousness is the sceptre of thy kingdom.

“Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

“And, thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thy hands”—

He decreed that every intelligent creature in the universe, including Satan, the fallen angels and demons, must acknowledge the fact of His Son’s equality with Himself: and the time is coming when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10, 11). But does it necessarily follow that Christ is *One of a Trinity of Beings, eternally existent,*

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and of *equal attributes*, “without any qualification,” as expressed by the Editor?

On the contrary, we believe the Scriptures previously cited prove the following facts: That,

There is One God:

Manifesting Himself in Three Ways;
God the Father—On the Throne of the Universe.

God the Son—At the Father’s Right Hand.

God’s Spirit—Omnipresent.

Only *Two* distinct Persons in the Godhead—Father and Son.

God the Father—Express image of the Son.

God the Son—Express image of the Father.

Hebrews 1:3.

Revelation 1:14.

Daniel 7:9.

John 6:44.

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God's Spirit is Christ's Spirit; therefore, the Holy Spirit is the *omnipresent*, Spiritual Manifestation of *both* the Father and the Son.

This repetition is for the purpose of emphasizing the great truth of the *Oneness* of God the Spirit.

It is objected: That since we believe in *One* God, in *three* Manifestations and others believe in *One* God, in *Three* Persons, the difference is too small for controversy.

The important difference lies in the great fact that the Trinitarian view certainly carries with it the idea of *Three Eternal Spirits, equal in all attributes*, which, of course, means *Three Gods*: or else it robs God the Father and the Son of the attribute of omnipresence—giving it to the Holy Spirit alone: Whereas, the view we are contending for clears up this age-long difficulty.

**THE SEVEN RESURRECTIONS
AND TRANSLATIONS**

THE SEVEN RESURRECTIONS AND SEVEN TRANSLATIONS.

Those of us who believe in a "general resurrection," that is, of both righteous and wicked at the same time, are right, for it is coming at the end.

Again, those of us who believe in two resurrections—one just before the millennium and the other at its close—are right, for this is also taught.

Yet, granting all this, it is clearly shown that, including the four past resurrections, the Bible records *Seven*, distinct, both as to time and class.

THE FIRST RESURRECTION.

Excepting that of Christ, the death, burial and resurrection of Moses are the most marvelous recorded in the Word of God.

Deeply interesting and significant is that last chapter of Deuteronomy.

The Seven Resurrections

When the eye of this great servant of the Lord "was not dim, nor his natural force abated," God tenderly took from him the breath of life, and himself buried him. Think of it! What other man was ever so greatly honored in his burial? I believe this body of Moses has since been raised and carried to Heaven.

There are several passages which prove this. Let us look first at Jude 9: "Yet Michael, the Archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Was Satan contending for the dead body of Moses? Certainly not—a dead body is of no interest to the Devil—his business is to kill, "having the power of death." "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might de-

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stroy him that had the power of death, that is, the Devil" (Heb. 2:14).

It follows then that he was striving with this great Archangel for the resurrected, natural body of Moses, whom God had raised, and was having escorted to Heaven by a host of angels, doubtless commanded by Michael, through Satan's realms, "the heavenlies," surrounding our earth.

This is not the only battle in the heavens, for a greater one is yet to be fought between these mighty beings. (Rev. 12:7-9).

Moses appeared on the Mount of Transfiguration accompanied by another man with a similar body, natural in a sense, because subject to death—that is, Elijah. (Matt. 17:3).

It is also believed these same two men appeared at the sepulchre of Jesus after his resurrection and talked with the Disciples. "And it came to pass, as they were much perplexed thereabout,

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behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee" (Luke 24:4-6).

Again they are present when He ascends into Heaven. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

And lastly they return to earth as His "two witnesses" and suffer death at the hands of "the beast that ascendeth out of the bottomless pit." See Rev.

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11:1-12. See also in connection, Elijah's promised coming, Mal. 4:5, 6.

This prophecy in Malachi was only partially fulfilled in John the Baptist. Its complete fulfillment is yet future, as recorded in Revelation 11.

Other resurrections are recorded in the Old Testament, but none so unique as this of Moses.

THE FIRST TRANSLATION.

All Christians, whether millenarians or not, believe the translation spoken of in First Thessalonians, 4:17, and First Corinthians, 15:52, will some day be realized; but all have not considered the fact that the Bible tells of SEVEN TRANSLATIONS, as well as SEVEN RESURRECTIONS.

All of these are of practical value and interest to the Lord's people, and are recorded for our instruction and benefit.

The Seven Resurrections

The First Rapture to attract our attention is that of Enoch, a short account of which is found in the fifth chapter of Genesis.

Why was Enoch translated? Evidently it was because, through walking with God he had become full-grown—was blameless in God's sight and ready for a higher occupation.

He was "a man subject to like passions as we are;" but notwithstanding this fact, his life and walk were pleasing to God, and He honored him in a very remarkable way by taking him to Himself, out of a world ready for destruction before that judgment fell.

What was the theme of Enoch's preaching? From Jude fourteen we learn that he was the first fanatic (?) to preach the doctrine of the SECOND coming of Jehovah, the Lord Jesus Christ. "And Enoch also, the seventh from Adam, prophesied of these, say-

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ing, Behold, the Lord cometh with ten thousand of his saints,

To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

In what respect should this first rapture from earth to heaven be a lesson of warning to us? To really heed it so as to win the prize set before us, a price may have to be paid equal to the enormous one paid by Paul.

Read the third chapter of Philipians, and ask yourself the question: Have I grown in grace until I have reached the full stature of a man in Christ Jesus? Am I walking with God as Enoch did, so that I can say with Paul, "For I am NOW ready to be offered, and the time of my departure is at hand. I have fought THE good fight, I have finished my course, I have kept THE faith.

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Henceforth, there is laid up for me THE crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me, only, but to all them also that LOVE His appearing” (2 Tim. 4:6-8).

Can I honestly say I LOVE the thought of the second appearing of the Lord Jesus? Without question there are probably millions of the Lord’s real people who shudder at the thought of His possible near coming. This should not be true, and would not, but for the erroneous teaching prevalent in our day that the coming of the Lord means the great and only Judgment Day.

I believe Enoch’s translation was a type of the pre-tribulation rapture of the “Overcomers” of this age, which may occur at any moment.

Paul was kept in ignorance, not only of the day of His coming, but of the fact of his own fitness for it, until he was ready to be offered.

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An entire life of the intensest activity in the service of his Master with the uncertainty hanging over him every minute of the time that he MIGHT fail of attaining unto "the prize of the high calling" set before him.

Now, this being true of Paul, the most devoted, the humblest, the mightiest Christian the world has ever known, should make us hesitate to affirm that we KNOW we will be caught up at the rapture simply because we KNOW that we are saved.

I made this point (of the partial rapture of the saved) once to a dear friend in the Lord, who promptly took issue with me and asserted that he KNEW he would have part in the coming rapture. My only reply was, that he was sure of something that Paul was uncertain of.

He was an earnest believer in the possibility of the coming of Christ "at any moment," immediately followed by

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the resurrection and rapture to His Presence, in the heavenlies above, of *all* the saved of *all* ages.

Twenty years ago I believed this as sincerely as he, but a long study of the subject, with Paul's uncertainties always staring me in the face, forced me to give it up.

Before giving up this theory, I was much troubled over the twenty-fourth and twenty-fifth chapters of Matthew, which now fall into line with perfect accord.

How could Christ's second coming occur today when he tells us in Matthew 24:29, that, "Immediately AFTER the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken": And in the next verse, "And THEN shall appear the sign of the Son of Man in heaven, and THEN shall all the tribes of the earth

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mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.”

No man, who knows his Bible, will undertake to show that this “great tribulation,” such as was not since the beginning of the world to this day, no, nor, “ever shall be” has already come. Too many signs and wonders accompany it to leave any doubt but that it is yet future.

THE SECOND RESURRECTION.

The resurrection or resuscitation of Lazarus and others by the Lord while on earth, are familiar to all, and need no comment.

THE SECOND TRANSLATION.

The next Translation demanding our notice is that of Elijah going up into heaven by a whirlwind in a chariot of fire, as described in Second Kings 2:11. “And it came to pass, as they

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still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

It is believed this is a type of the rapture of the Jewish Saints, God's earthly people, to the presence of God, the "Ancient of Days," at the time of the second coming of Christ, when God shall bring or cast down from the highest heaven, His thrones and place them in the heavenlies above the earth.

The seventh chapter of Daniel is one of the most wonderful passages in the Bible. More consideration of this vision of Daniel will be given under the head of the Sixth Translation.

THE THIRD RESURRECTION.

The first spiritual resurrection is that of Christ, "that in all things He might have the pre-eminence" (Col. 1:18).

With what kind of a body did he come forth from the grave? A body of

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“flesh and bones,” minus blood, for “flesh and BLOOD cannot inherit the kingdom of heaven,” animated by spirit, incorruptible and immortal, yet in a very real way a natural body, for he actually dined with the disciples in the upper room after his resurrection. Luke 24:36-43, Matthew 27:52, 53, 1st Cor. 15:20, and the 28th chapter of Matthew should be read in this connection.

This same Man is coming back again and will give us bodies of the same materials, just like His. What a glorious Truth! “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is,

And every man that hath this hope in him purifieth himself, even as he is pure.” (1st John 3:2, 3).

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THE THIRD TRANSLATION.

The next Translation in order is that of the resurrected natural body of Moses.

In the thirty-fourth chapter of Deuteronomy, we have the account of the death of this great man of God. His death was unnatural, as God simply took from a strong, healthy man, whose "natural force was not abated," the breath of life, and then Himself buried him, and no man knows to this day where he was buried.

Since that time this body of Moses (perhaps it was never allowed to decay) has been resurrected and translated to heaven.

Jude nine shows that there was a day when Satan disputed with the Archangel Michael his right to carry the body of Moses through his realms above and surrounding the earth. It must have been the LIVING body of Moses, for he appears on the Mount of Trans-

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figuration with Christ and Elijah, and talks with them (Matt. 17:3). See also in connection, Acts 1:10 and Luke 24:4.

THE FOURTH RESURRECTION.

The next in point of order is that of the "many saints" recorded in Matthew 27:52, 53.

These were the Old Testament "Heroes of Faith," who chose to suffer in order that they might obtain "a better resurrection" (Heb. 11:35).

They were accounted worthy to accompany Him into glory, also.

Is not this a reasonable interpretation of Ephesians 4:8? (Margin). "When He ascended up on high He led a multitude of captives."

No doubt Abraham, Isaac and Jacob, were chief among the number, but not David, as his resurrection is yet future. (Acts 2:34).

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It is well to remember this *partial* resurrection of God's people in order not to be surprised when the same thing occurs in the future—possibly in the very near future. Who knows?

THE FOURTH TRANSLATION.

The next Translation is that of Christ and the "many saints" who arose after his resurrection, as shown above, and then, forty days later, ascended with Him into glory.

From among this number I believe the "four and twenty elders" spoken of in the fourth chapter of Revelation were chosen.

When Christ ascended into heaven He "led this multitude of captives" as a body-guard of honor.

These especially honored Old Testament saints occupy now, and will doubtless in the future occupy, a very high position in heaven, but not the highest, as it seems clear, from the teachings of

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the New Testament, that the saints of this age ONLY have the opportunity of attaining unto "the HIGH calling of God in Christ Jesus."

Other thoughts on this interesting point will be brought out under the head of the next Translation.

THE FIFTH RESURRECTION.

The fifth and next in order, is the first of the *future* resurrections, and is the one Paul paid such a high price to attain unto.

Read the whole of Philipians, also 1st Cor. 9:19-27, 15:20-24, 2nd Thess. 2:6-8, Rev. 2:25-28, 3:20-22, 12:5, 14:1-5.

It should be noticed in 1st Cor. 15:20-24, that the resurrections have been, and are to be, in bands or companies. "But now is Christ risen from the dead," and the first fruits (Dean Alford says that "become" is not in the best manuscripts, and leaving it out

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makes it accord exactly with the facts. —Matt. 27:52-53) — of them that slept,” “for as in Adam all die, even so in or by Christ shall all be made alive.” “But every man in his own order (or band). Christ’s FIRST FRUITS (future —see references above) afterward they that are Christ’s AT HIS COMING. Then the band (or company) at the end “When He shall deliver up the kingdom to God.” This is a slight changing of the phraseology, but it precisely agrees with the facts.

We have in these *five* verses reference to *five* resurrections—two past and three future. Paul suffered the loss of all things that he might have part in the *first* of these three coming resurrections.

If all of the saved are sure to arise at the first of the future resurrections, then why was Paul in continual doubt of attaining unto it? The simple truth is, premillinarians have been affirming

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something here that Paul dared not claim.

This special out-resurrection from among the saved dead is promised only to the "overcomers," like Paul, and the Lord's purpose in withholding the assurance of it is to keep us humble and dependent upon him. He alone can "make of the clay a vessel unto honor."

This resurrection, together with the rapture to the throne of God of the living "overcomers"—"the one hundred and forty-four thousand virgins," the ones redeemed from among men, being "the first fruits unto God and the Lamb," may occur at any time. We are not warranted in placing anything between us and this great event. Who can tell when God will catch away to Himself and His throne the "man-child," or "manly-child," as Dr. Nathaniel West renders it, in Rev. 12:5—the mystical Christ, which is His "Bride."

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This is the only thing which restrains or hinders the manifestation of the anti-christ.

In 2nd Thess. 2:7, it is said, "He who now letteth (restraineth) will let (restrain) until he be taken out of the way. The "He" must mean the mystical Christ—the complement of Christ, which is His Bride.

How can it mean, as many teach, that the Holy Spirit will be withdrawn from the earth? Through whose work will *the great multitude which no man can number, coming out of the "Tribulation the great"* (Rev. 7) be saved if the Holy Spirit ascends with the Bride at the rapture?

When this wonderful event takes place, then Satan, through anti-christ and the false prophet, will bring on the "time of Jacob's trouble," the "great tribulation" of which so much is said in the Bible.

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THE FIFTH TRANSLATION.

This will be designated as the "First Fruits" Translation, synchronizing with the first of the future resurrections which Paul paid such a high price to attain unto, as described above.

Very little is recorded for our instruction on this important point, but it is said that "out of the mouth of two or more witnesses shall the truth be established"; and we are able to produce more than two passages giving satisfactory proof of our contention. The first of these passages, 2nd Thess. 2:7, cannot teach that the Holy Spirit will be withdrawn at this time, because the Spirit of God is and ever will be omnipresent.

The above explanation, we know, is not the usual interpretation of this passage, but we believe it will be difficult to disprove it.

Another passage of like import is Rev. 12:5. "The woman which is ready

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to be delivered" evidently means the True Church of God which CONTAINS the "first fruits" unto God and the Lamb, the chosen ones out from among the saved, by God the Father, for the great purpose of constituting the Bride of His Son.

The real Church of God is now "travailing in birth and pained to be delivered" of the "man-child," or "manly-child" as one translator has it, which is very expressive, as none but MANLY children of God are able to stand in these days.

In this connection, the seventh and eighth verses of Isaiah sixty-sixth chapter are interesting: "*Before she travailed, she brought forth; before her pain came, she was delivered of a man child.*"

Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born *at once?* for

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as soon as zion travailed, she brought forth her children.”

How can these passages be reconciled with the twelfth chapter of Revelation?

Possibly in this way: Before Zion, the church of the Old Testament, travailed, (how few were looking for the Messiah!). She brought forth the Man-Child, Christ Jesus: But when Zion, the Jewish Church of the end time, travails, in “*the tribulation the great,*” just ahead of us, she will *then* “bring forth her children”—the one hundred forty-four thousand of all the tribes of the children of Israel, (Rev. 7:4); who will enter into the earthly phase of the Lord’s Kingdom, and through whom all the nations of the earth will be blessed.

Now, in the twelfth chapter of Revelation, “the Woman, clothed with the sun,” and being with child, cried, *travailing in birth and pained to be delivered,*” is, evidently, the New Testament Church, which is now suffering, and,

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part of her, the Bride of Christ, longing for His coming, when she will be delivered and "caught up unto God and His Throne."

This will be the first act in the Coming Great Drama.

In like manner Luke 21:36, and Rev. 3:10 can only be so understood.

The momentous event then, that may take place today, of the greatest possible moment to every Christian, is the rapture to the throne of God, of these manly children of God, or mystical Bride of Christ.

This was once pointed out to a preacher friend of mine, who looked at me for a moment, as though he thought I was crazy, and then said: "Nonsense; that passage (Rev. 12:5) refers to Christ, and Him only. Who is to 'rule all nations with a rod of iron,' but Christ Himself?"

I then asked him to turn with me to Revelation 2:26-29, and when we had

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finished reading the verses, he looked searchingly at me for a moment, but said not a word.

This catching up of the manly children of God, the full-grown ones, those who have attained unto the FULL stature of men and women in Christ Jesus, to the throne of God in the highest heavens, is the event which every Christian should be preparing for and HOPING to have a part in. I say "hoping," because none of us have a right to say that we are sure of being accounted worthy to be among this number. Again I refer to Luke 21:36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." The promised deliverance to the watcher, *is from the Great Tribulation*, described in the context.

When this Mystical Christ is completed, (and who can tell when that will

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be?) then God will draw to Himself, through Satan's realms, the heavenlies surrounding the earth, this chosen, elect, first fruits of the Church, and present them to His son, without spot or blemish, to be His eternal companions, His Bride, whose glory it will be to go about with Him "whithersoever he goeth."

These are not only CHILDREN of God, HEIRS of God, but *Joint Heirs* with Christ, having won this greatest gift of God through suffering with Christ, thereby filling up the remainder of His sufferings.

This passage in Romans 8:17 is another one in which too much has been taken for granted by most Christians; for it clearly teaches that a condition is attached to *joint heirship* with Christ. Second Timothy 2:11, 12 also clearly teach that there is a marked distinction in the ranks of the saved.

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The "Ifs" of the Bible have not been given their proper significance in the teaching from the pulpit. Listen to this passage from Second Timothy: "for *if* we be dead with Him, we shall also live with Him: *If* we suffer, we shall *also* reign with Him."

THE SIXTH RESURRECTION.

This should be called The Great Resurrection because the second coming of Christ is at this time, and there will be gathered before Him, in their order, many different companies, or classes of both saved and unsaved.

Again, it is especially great, for the reason that God, the Father, takes this occasion to honor His Son by coming forth from heaven with "ten thousand times ten thousand" accompanying Him, and places His throne in the "heavenlies" above the earth (Dan. 7:9, 10).

Immediately following this marvelous scene, the Son of Man appears, with

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the "clouds of heaven," and comes to the *Ancient of Days*, and *they* bring Him near before Him—the Father. Who are "they" in this sentence? Without doubt, the Old Testament heroes, who ascended with Him into heaven, (Acts 1:9, Eph. 4:8, margin) and the prize-winners — the overcomers, the bride, who had previously had part in the "out-resurrection" from among the dead.

In a note in the Schofield Bible on this passage he says: "The vision (Dan. 7:9-14) *reverses* the order of events as they will be fulfilled."

What right has anyone to make such a statement? Why should it be reversed? To understand the vision in the order written contradicts no order of events given in the New Testament, and adds grandeur and glory to the scene. This is God's time for publicly investing His Son with the Kingdom and everlasting dominion. 1st Thess.

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4:14-17, 1st Cor. 15:23, the latter clause, Rev. 11:12-18, Matt. 25:31-46, and Rev. 20:4, will be fulfilled at this time.

THE SIXTH TRANSLATION.

The next translation, the sixth in order, should be called "The Great Translation," because at this time ALL who "REMAIN" of the Church of this dispensation will be caught up unto God and His Son to the place in the heavens to which God the Father has brought down and placed His thrones, preparatory to turning over the kingdoms of this world to His Son.

As before stated this is the time of the second coming of Christ.

Again we call your attention to the seventh chapter of Daniel, which we consider of so much importance in connection with the study of this subject.

After the catching up to heaven of the "first fruits unto God and the Lamb," those who are to be the eternal

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companions of Christ, and the Great Tribulation is about to close, God the Father, the Ancient of Days, comes forth from the third heaven, the place of His present visible abode, and sets up His seat of judgment in, perhaps, close proximity to this earth.

It has always been taught that the NEXT great event Christians should be looking forward to is the second coming of Christ, but if the interpretation believed by the writer is correct, then the second coming of Christ is the FOURTH event in order in the coming great drama.

First: the rapture to God's throne of the "overcomers" of this age, nothing necessarily intervening.

Second: the coming of anti-christ and the Great Tribulation, to last, perhaps, seven years.

Third: the coming from the place of God's present abode, the third heaven, of God Himself, "with thousand thou-

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sands ministering unto Him," to the heavenlies near our earth.

Fourth: Following this most wonderful scene Daniel saw "One like the Son of Man coming with the clouds of heaven, and came to the Ancient of Days."

If this order of coming events is true (and is it not a reasonable interpretation?) how strange it is that our attention has never been called to the marvelous fact that God, our Father, may very soon reveal Himself in VISIBLE glory, clothed in garments "white as snow," for the express purpose of turning over to His Son the kingdoms of this world, "that every knee shall bow and every tongue confess that He is Lord to the glory of God."

The writer was once charged with heresy because of the belief that God, the Father, in His heavenly manifestation, is a VISIBLE person, the Son being, as is said in Hebrews 1:3, "THE EX-

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PRESS IMAGE OF HIS PERSON.” In the argument much stress was laid upon the passage “God is spirit, and they that worship Him must worship Him in spirit and in truth.”

This, of course, was allowed its full force but the question was asked, “Is not Christ also spirit, and yet has he not an actual, visible body in heaven today?” Then, as that must be granted, why not believe Daniel 7:9, and Hebrews 1:3, to mean just what they say? For my part, I look forward to the time, after we get our spiritual bodies, when we shall see our Father face to face, and thank Him for His wonderful love to us. It cost Him as much to give the Son as it did the Son to die for us. The Holy Spirit is the INVISIBLE, omnipresent, manifestation of BOTH the Father and the Son.

After the thousand years' reign of Christ, when “He has put all enemies under His feet,” then, in His turn, He

And Seven Translations

will deliver the kingdom perfected to God the Father, the Son Himself becoming subject unto Him, that God may be all in all. This is no contradiction of Daniel 7:4, because Christ's kingdom WILL be everlasting, but, of course, subject unto the Father.

Other proof texts that God Himself is first to come from heaven to close proximity to our earth at the time of the second coming of Christ, are found in Titus 2:13. "Looking for that blessed hope AND the glorious appearing of the GREAT GOD and our Savior Jesus Christ." Acts 3:19, 20. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come *from the presence of the Lord*;—and he shall send Jesus Christ, which before was preached unto you."

We have here, three passages, bearing witness to the fact that God, the Father, is first to come near this earth

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from heaven BEFORE the coming of Christ. Daniel 7:9-14, Titus 2:13, and Acts 3:19, 20.

THE SEVENTH RESURRECTION.

This last is in a sense a "general resurrection," because at this time the last of the wicked and some of the saved who have remained in their graves during the millennium—possibly many millenniums—will be raised from the dead.

Pre-millenarians usually contend that there will be no righteous in this last resurrection (Rev. 20:11-15). If not, then why is the "Book of Life" opened? Again, why the statement, "Whosoever was not found written in the Book of Life was cast into the lake of fire," if God is dealing only with the wicked at this judgment?

No; it seems clear that there are some out of all ages whose names are written in the Book of Life, therefore saved, "yet so as by fire."

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“And *many* of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt” (Daniel 12:2).

Since this passage clearly teaches the *partial* resurrection of *SOME*, of both wicked and righteous what is incongruous in the belief that all the rest of the dead who remain in their graves during the millennium, some of both righteous and wicked, will be then raised at the post-millennial judgment of the Great White Throne? (Rev. 20:11-15).

THE SEVENTH TRANSLATION.

The next and last Translation is that of Moses and Elijah, for the second time, as recorded in Revelation eleventh chapter; “When they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them and shall overcome them and kill them, and their dead

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bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified, and they of the peoples and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves, and they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another because these two prophets tormented them that dwelt on the earth, and after three days and a half the Spirit of Life from God entered into them and they stood upon their feet; and great fear fell upon them which saw them, and they heard a great voice from heaven say unto them, Come up hither, and they ascended up to heaven in a cloud, and their enemies beheld them.”

SUMMARY—RESURRECTIONS.

1.—Moses. Deuteronomy 34; Jude 9; Rev. 12:7-9; Matt. 17:3; Acts 1:10.

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2.—Lazarus and Others. John 11:43-44; Acts 9:40; Acts 20:9.

3. Christ—The First Spiritual Resurrection. Col. 1:18; Luke 24:36-43; 1 Cor. 15:20 (first clause).

4.—“The Many Saints”—After His Resurrection. Matt. 27:52, 53; Heb. 11:35; Eph. 4:8 (margin); 1 Cor. 15:23 (last clause).

5.—The Bride of Christ—The *out* resurrection. Phil. 3:11; 1 Cor. 15:23 (first clause).

6.—The Great Resurrection at His Coming. 1 Thess. 4:14-17; 1 Cor. 15:23 (last clause).

7.—The Last or “General Resurrection.” Rev. 20:11-15; 1 Cor. 15:24.

SUMMARY—TRANSLATIONS.

1.—Enoch. Genesis 5:24.

2.—Elijah. 2 Kings 2:11.

3.—Moses. Deuteronomy 34; Eph. 4:8 (margin); Jude 9.

4.—Christ and the “Many Saints.” Acts 1:9, 10; Eph. 4:8 (margin).

5.—The “First Fruits” of the Church. Rev. 12:5; Luke 21:36; 2 Thess. 2:7; Rev. 3:10.

6.—Those Who “Remain” of the Church. Dan. 12:2; 1 Thess. 4:15-17.

7.—Moses and Elijah, Second Translation. Revelation 11.



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